HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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SLAVERY.

Gov. Pinney of Liberia.--His Testimony respecting the Colony.

As there seems to be a new effort making in favor of the Colonization scheme, and as the name of Gov. J. B. Pinney appears conspicuous in the proceedings of certain Colonization meetings, we think it not amiss to give his testimony on sundry points which the papers do not report him as having touched upon, on those occasions. Additional interest and importance will attach to this testimony, when it is observed how nearly it corresponds with that of the colored man, Mr. Brown, whose testimony and character were assailed with virulence at Chatham Street Chapel in May, 1834, and made the pretext for the mobs of July following. Our printed copies from the identical memorandum we made at the time, immediately after the conversation took place.

NEW-YORK, May 6, 1836.

Had an interview with Rev. J. B. Pinney at the Graham Boarding House, kept by Mrs. Nicholson at No. 118, William Street, New-York. He appeared in bad health, and said he was slowly recovering. The following conversation took place.

W. G. "Did the climate of Liberia agree with you, Sir?"

J. B. P. [Smiling mournfully] "Better than with almost any other person, I believe, who has visited it."

W. G. "You experienced the fever of the climate, I presume, Sir."

J. B. P. Yes, Sir, almost incessantly.—In connection with cares, it affected my head and brain very unpleasantly.

After some pause—

W. G. What is there doing for the conversion of the nations in the vicinity of Liberia?

J. B. P. Nothing.

W. G. Is the war with King Joe Harris terminated?

J. B. P. Yes. He was glad to make peace on any terms.——[After a pause] The war was a piece of boy's play on the part of the Colonists.

W. G. [After a pause—and doubting his meaning.]

A piece of boy's play, did you say, sir?—In what respect do you mean?

J. B. P. I mean that the war was provoked on the part of the Colonists.

W. G. In what manner?

J. B. P. The burning of the native villages, was the *immediate* cause.

W. G. I had heard something of that matter, Sir; but I supposed it would be claimed by the Colonists, that this was in relation of some previous injuries from the natives.

J. B. P. In the previous controversy, I suppose the blame was about equal between the parties. It was a mere question about a little property. A piece of boy's play.—Five dollars would have settled the whole matter.

Mr. Pinney was of opinion that the slave trade was, on the whole, impeded by the Colony. Many slaves used to be shipped from that spot formerly.

W. G. But what prevents their being shipped from other points of the coast?

J. B. P. The Colony occupies the best anchorage grounds for an extent of two hundred miles. The Colony likewise affords facilities for information to the British cruisers who hover round the coast.

W. G. But does it not also furnish facilities for the slavers? Is not its commerce adapted to these purposes?

J. B. P. To some extent this may be true. But I think not to an extent equaling the checks it imposes on the traffic.

W. G. From some quarter, the slave trade is still carried on with great activity. Some people think it equal to that of any former period?

J. B. P. This must be from the coast of GUINEA.

W. G. Your Colony, I suppose exerts little or no influence for the suppression of the traffic *there*.

J. B. P. *None at all, Sir.*

W. G. But the principal part of the traffic, I suppose, has always been from that coast?

J. B. P. Yes, Sir.

W. G. Did you know Thomas C. Brown, who afterwards returned?

J. B. P. Yes.—He became dissatisfied; but Johnson, who was his partner, is now doing very well.

W. G. Do you know anything of his character?

J. B. P. Not very particularly. I never heard anything against him.

W. G. I inquired because his veracity has been questioned.

J. B. P. I read the account of his examination. There were some statements in his testimony, in which I thought he either misapprehended the facts or mistated them. But the general statements made by him, were, I think, on the whole correct.

W. G. Do you mean that his statements on the more important topics, were correct?

J. B. P. Yes.

W. G. And what were the statements that were incorrect?

J. B. P. I do not remember them now, as it is a long time since I read them. But I marked them at the time. The error, continued Mr. P., has been in sending out Colonists without adequate provision for their comfort. The disasters were owing to this negligence. No physicians. The resources of a *Society* must be inadequate to such enterprises. It should be conducted by a *government*.

Such was the testimony of Gov. Pinney on these points, which, as our readers well know have been matter of no little controversy. He appeared to be a candid sort of a man. In some further conversation we found him not in favor of immediate emancipation, and his general views of slavery we should think very vague and confused.

We were particularly desirous of knowing how a pious Christian missionary, as he appeared to be, should be in favor of the Colonization scheme, after attaining a knowledge of the facts he had communicated. The secret of the matter we found to be this. He had conceived the idea that missionaries could not *safely* penetrate the native settlements in Africa, overrun as they are by the lawless whites who prosecute the slave trade among them, without the *protection of the military defence* furnished by European or American colonies. We held a long argument with him on this subject, and appealed to apostolic example and precept without producing the least change in his views.—Our readers in the light of this fact, may appreciate the *missionary* claims of the Colonization cause. Think of the *facts* disclosed by Gov. Pinney in respect to the military attitude of the colonists in the case of King Joe Harris; and then think of supporting such a Colony because it affords military protection to the missionaries. We could as easily reconcile ourselves to the idea of openly propogating our religion by the sword, as Mahomet directed his followers to do.—*Friend of Man.*

Outrage upon the Southern Rights.

We furnish our readers this morning with a decision which gives an entire new feature to the slave question. It has just been decided by the Supreme Court of Massachusetts, that a slave carried into that State by his owner, becomes *eo instanti* free!—What think you of that, people of the South? If a Southerner carries a servant or a nurse with him into the State of Massachusetts, the highest judicial tribunal of that State is ready, with its writs and processes, to wrest that servant from him and pronounce him a freeman before his face! And then, as if to add the grossest insult, to the deepest injury, we are told that this decision is no interference with the rights of the slaveholder, but that rather, the carrying of a slave into a State which does not tolerate slavery, is an interference with the laws of that State! People of the South! Will you sleep forever over your dearest rights? Are you willing to sustain forever a confederation with States into which you dare not travel with your property, lest that property becomes by law actually confiscated? Of what value to you is a Union which enables those who are in common with yourselves, members of that Union, to destroy the right of private property and deprive you of that which is justly yours.

This is the strongest and boldest step ever yet taken against the rights of the South, and leaves the puny efforts of the abolitionists at an immeasurable distance in the rear. The abolitionists themselves have thus far asked but little more than the liberty of publishing and distributing what they please on the subject of slavery, (bad enough in all conscience,) but here is a high and powerful court, which sets our negroes free as soon as they can get within its reach.—Shall we submit to this? Has it not been enough that we have borne for years, with a patience almost amounting to servility, the exactions of the tariff for the benefit of the North? Is it not enough that the coffers of the General Government have been filled by Southern earnings to be lavished upon those States in the way of appropriations? And must we now submit to have our property taken from us by courts and juries, and be insultingly told such things are no interference beyond our rights!

Augusta (Geo.) Sentinel.

The above is a specimen of Southern spirit. The following is its counterpart from the Boston Courier. It manifests a good portion of Pilgrim independence, which we are glad to see; but the fierce language of defiance and threatening which is used, we cannot approve. Buckingham's pen has fire and energy, but it also has gall. We wish the defenders of Northern freedom, the opponents of Southern oppression, whatever may be the temper and tone of others, to employ only such language as is fitting to the kindness, and forbearance, and meekness of christian men.—*Ed. Herald.*

Of what have the South to complain in the late decision of our Supreme Court?—And of what have we not to complain in their course of conduct to us? We would ask this writer, by what authority he would dare to bring into this State "a servant or a nurse," bearing all the outward marks of being a man, a *free* man, and claim to use him as *cattle*, in the very presence of the majesty of our laws, which declare that no man can be here held as a slave? What interference is it with the rights of a slave holder to tell him that he knew before, that we do not tolerate slavery within our borders? Talk of sleeping over your dearest rights! Have you no right that is dearer to you, have you none that you value more than the privilege of obliging a fellow-man to work for you? Is the very *dearest* right of the magnanimous South, so intimately connected with the love of dollars and cents, with which they reproach the North—the right to have their lands cultivated a little more cheaply than they would otherwise—the right to steal the labor of the slave without paying for it? Admit that our court was wrong in compelling that man to give up his slave; how much does it wrong him? it does not insult, it does not injure his person; it merely renders his wealth something less; it only diminishes his property. Look on the contrary, to Southern justice as exhibited towards the North. If a merchant of Boston should send out in his vessel a black man to the South, the moment that he arrives on their shores he is seized and imprisoned, and so kept until the departure of the vessel. This involves only the loss of the services of his servant, perhaps the most important agent on board of the vessel, to the merchant, but what right is there of the servant that it does not interfere with? It takes away his liberty; it makes a freeman, valuing his freedom as much as the most chivalrous and magnanimous southerner of them all, a slave. It refuses him the right of trial by jury guaranteed to him by the constitution of the United States. Nay, more; it is declaring war upon the State to which he belongs; for by the constitution of the United States the citizens of each State have a title to all their privileges in every other State; it is nullification itself. How small does this pretended outrage on Southern rights appear when compared with this manifest outrage on Northern rights. And even this as bad as it appears, is not the greatest extent to which they go. If a black man is found in some of the slave holding States, let him have been ever so free at home, he is imprisoned until he can prove himself a freeman; and if it takes a long time to do this, to prove this negative, he is *sold* to pay the expenses of his confinement. Thus to be free is a crime. Language has not power to express the abhorrence, every son of the North, be he black or white, ought to feel at this insult and outrage. And yet the same men who can be coolly guilty of these crimes, crimes which between nations and states, entirely independent of each other, would be just and righteous cause of war to extermination, prate of their "patience almost amounting to servility," and their long suffering endurance exercised towards the North. Freemen of the North, throw back to them the insulting question. Are we willing forever to sustain a confederation with states into which our free citizens dare not travel for fear, not of losing property merely, but liberty itself? Of what value to us is a union which enables those who are in common with ourselves, members of that union, to destroy not only the right of private property, but of freedom? Put to them these questions. Do you desire a dissolution of the union? Suppose we grasp it with joy and become nations entirely independent of each other.—Now what would be the consequence if you should pursue your present course? Would you then dare to imprison an innocent citizen of the North without trial? to sell him for a slave to pay his jail expenses? Would you then dare to scourge, to murder our free citizens travelling within your borders, merely because you suspected them of holding opinions different from your own, as you have repeatedly done within a few years past? No, you would not dare unless you were prepared to make war at once. *It would need the tears and blood of the whole South to atone for one single instance of these aggressions.* Common causes for war sink into insignificance compared with these.—Weigh well then the consequences before you demand a dissolution. Who would shield you from massacre by your slaves or the Indians? Who would protect you from foreign aggression or internal dissension? From whom would you receive the numberless benefits for which you are indebted to the North? We forbear to press the subject further. Reflect, before you demand a dissolution of the Union, that you have almost every thing, we have almost nothing to lose. Do not cry too loud, lest you should be heard and answered as you do not expect. Remember the maxim, "Never spur a willing horse."

[From the N. Y. Evangelist.]

Southern Disaffection.

It seems the slaveholding Methodists are not pleased, after all, with the doings of the late General Conference. The unjust and unconstitutional censures passed on two of their members, for speaking in a meeting on the subject of slavery, and the other enormous concessions to slavery, did not satisfy them. They insisted on it, that to give the proper sanction to slavery it was now necessary that the followers of Wesley and Coke should have a slaveholding bishop!—And because the Conference could not quite swallow that dose, the disaffected are getting up a system of *agitation*, somewhat like the beautiful scheme among the Presbyterians, which we described last week, and are avowedly aiming at division. The Richmond Sentinel is to be the organ of the agitators. The following may serve as an instructive specimen of the style of agitation that is adopted:

"We do not believe that the great body of southern Christians are apprised of the actual state of northern feeling on the question of abolition. It is true that the political press has kept the note of warning well applied to the public ear; but the fact of its being connected with the political questions of the day, has gone very far to lessen the effect of the frequent and earnest appeals made to the public mind. It has been made a political matter, and of right ought to be, but as the great majority of Christians do not interfere, to any considerable extent, with matters merely political, they have passed it by with the thought that politicians must settle it. But is it merely a political question? We venture to assert that, however it may be considered by southern Christians, it derives its whole strength from the religious influence of the North. It is to all intents and purposes a question of religion, and to show the manevolent feeling, the party rage, the fanatical spirit, and the anti-christian denunciations of those whom we have been accustomed to regard as Christians and to love as brethren, will, we fear, prove, if not a fruitless, at least a thankless labor. From the situation we occupy, from our intimacy with the press, from the constant accumulation of facts before our eyes, and the conviction daily forcing itself upon our minds that this subject has become interwoven with the feelings, the hopes and the prejudices, the joys, the fears, and the hatred of the great body of northern men; that it mingles with their noonday conversation and their midnight thoughts; and that, like the unholy mixture offered up by Pilate, (Luke 13: 1,) it forms "a part and parcel" of their devotions, and by being kept thus incessantly before the mind, has become identified with their interests and pursuits; it is from this conviction that we feel impelled to the task of attempting to remove the veil that hides this subject, and the thousand complicated evils that must necessarily follow in its train, from the vision of our friends. If, in this determination we err, we can only say that the error is founded in the simple desire to give timely warning of the storm that is gathering around us, "dark as Erebus;" that unless warded off, will pass over some of the fairest portions of Zion, and leave wintry desolation, if not the blackness of darkness behind it."

We wish the editor would just turn his attention to this question, What will Jesus Christ say to those who enslave and sell and buy his members—his representatives on earth?

What can Southern Women do?

But perhaps you will be ready to query, why appeal to *women* on this subject? We do not make the laws which perpetuate slavery. *No* legislative power is vested in *us; we* can do nothing to overthrow the system, even if we wished to do so. To this I reply, I know you do not make the laws, but I also know that *you are the wives and mothers, the sisters and daughters, of those who do;* and if you really suppose *you* can do nothing to overthrow slavery, you are greatly mistaken. You can do much in every way: four things I will name. 1st. You can read on this subject. 2d. You can pray over this subject. 3d. You can speak on this subject. 4th. You can act on this subject. I have not placed reading before praying because I regard it more important, but because, in order to pray aright, we must understand what we are praying for; it is only then we can "pray with the understanding and the spirit also."

1. Read then on the subject of slavery.—Search the Scriptures daily, whether the things I have told you are true. Other books and papers might be a great help to you in this investigation, but they are not necessary, and it is hardly probable that your Committees of Vigilence will allow you to have any other. The *Bible* then is the book I want you to read in the spirit of inquiry, and the spirit of prayer. Even the enemies of Abolitionists, acknowledge that their doctrines are drawn from it. In the great mob in Boston, last autumn, when the books and papers of the Anti-Slavery Society, were thrown out of the windows of their office, one individual laid hold of the Bible and was about tossing it out to the ground, when another reminded him that it was the Bible he had in his hand. "*O! 'tis all one,*" he replied, and out went the sacred volume, along with the rest. We thank him for the acknowledgment. Yes, "*it is all one,*" for our books and papers are mostly commentaries on the Bible, and the Declaration.—Read the *Bible* then, it contains the words of Jesus, and they are spirit and life. Judge for yourselves whether *he sanctioned* such a system of oppression and crime.

2. Pray over this subject. When you have entered into your closets, and shut to the doors, then pray to your father, who seeth in secret, that he would open your eyes to see whether slavery is *sinful*, and if it is, that he would enable you to bear a faithful, open and unshrinking testimony against it, and to do whatsoever your hands find to do, leaving the consequences entirely to Him, who still says to us whenever we try to reason away duty from the fear of consequences, "*What is that to thee, follow thou me.*"—Pray also for that poor slave, that he may be kept patient and submissive under his hard lot, until God is pleased to open the door of freedom to him without violence or bloodshed. Pray too for the master that his heart may be softened, and he made willing to acknowledge, as Joseph's brethren did, "Verily we are guilty concerning our brother," before he will be compelled to add in consequence of Divine judgment "therefore is all this evil come upon us." Pray also for all your brethren and sisters who are laboring in the righteous cause of Emancipation in the Northern States, England and the world. There is great encouragement for prayer in these words of our Lord.—"Whatsoever ye shall ask the Father *in my name*, he *will give* it to you"—Pray then without ceasing, in the closet and in the social circle.

3. Speak on this subject. It is through the tongue, the pen, and the press, that truth is principally propagated. Speak then to your relatives, your friends, your acquaintances on the subject of slavery; be not afraid if you are conscientiously convinced it is *sinful*, to say so openly, but calmly, and to let your sentiments be known. If you are served by the slaves of others, try to ameliorate their condition as much as possible; never aggravate their faults, and thus add fuel to the fire of anger already kindled, in a master and mistress's bosom; remember their extreme ignorance, and consider them as your Heavenly Father does the *less* culpable on this account, even when they do wrong things. Discountenance *all* cruelty to them, all starvation, all corporal chastisement; these may brutalize and *break* their spirits, but will never bend them to willing, cheerful obedience. If possible, see that they are comfortably and *seasonably* fed, whether in the house or the field; it is unreasonable and cruel to expect slaves to wait for their breakfast until eleven o'clock, when they rise at five or six. Do all you can, to induce their owners to clothe them well, and to allow them many little indulgences which would contribute to their comfort. Above all try to persuade your husband, father, brothers and sons, that *slavery is a crime against God and man*, and that it is a great sin to keep *human beings* in such abject ignorance; to deny them the privilege of learning to read and write. The Catholics are universally condemned, for denying the Bible to the common people, but, *slaveholders must not* blame them, for *they* are doing the *very same thing*, and for the very same reason, neither of these systems can bear the light which bursts from the pages of that Holy Book. And lastly, endeavor to inculcate submission on the part of the slaves, but whilst doing this be faithful in pleading the cause of the oppressed.

"Will *you* behold unheeding,
Life's holiest feelings crushed,
Where *woman's* heart is bleeding,
Shall *woman's* voice be hushed?"

4. Act on this subject. Some of you *own* slaves yourselves. If you believe slavery is *sinful*, set them at liberty, "undo the heavy burdens and let the oppressed go free." If they wish to remain with you, pay them wages, if not let them leave you. Should they remain teach them, and have them taught the common branches of an English education; they have minds, and those minds, *ought to be improved*. So precious a talent as intellect, never was given to be wrapt in a knapkin and buried in the earth. It is the *duty* of all, as far as they can, to improve their own mental faculties, because we are commanded to love God with *all our minds*, as well as with all our hearts, and we commit a great sin, if we *forbid or prevent* that cultivation of the mind in others, which would enable them to perform this duty.—Teach your servants then to read &c. and encourage them to believe it is their *duty* to learn, if it were only that they might read the Bible.

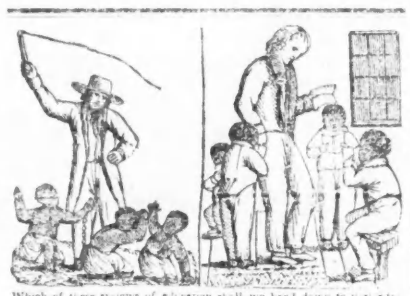
But some of you will say, we can neither free our slaves nor teach them to read, for the laws of our state forbid it. Be not surprised when I say such wicked laws *ought to be no barrier* in the way of your duty, and I appeal to the Bible to prove this position. What was the conduct of Shiphrah and Puah when the king of Egypt issued his cruel mandate, with regard to the Hebrew children? "*They* feared *God*, and did *not* as the King of Egypt commanded them, but saved the men children alive.' Did these *women* do right in disobeying that monarch? "*Therefore* (says the sacred text,) *God dealt well* with them, and made them houses"—Ex. i. What was the conduct of Shadrach, Meshach, and Abednego, when Nebuchadnezzar set up a golden image in the plain of Dura, and commanded all people, nations, and languages, to fall down and worship it? "Be it known unto thee, (said these faithful *Jews*,) O king, that *we will not* serve thy gods, nor worship the image which thou hast set up." Did these men *do right in disobeying the law* of their sovereign? Let their miraculous deliverance from the burning fiery furnace, answer: Dan. iii. What was the conduct of Daniel, when Darius made a firm decree that no one should ask a petition of any man or God for thirty days? Did the prophet cease to pray? No! "When Daniel *knew that the writing was signed*, he went into his house, and his windows being *open* towards Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime." Did Daniel do right thus to *break* the law of his king? Let his wonderful deliverance out of the mouths of the lions answer; Dan. vii. Look, too, at the Apostles Peter and John. When the rulers of the Jews "*commanded them, not* to speak at all, nor teach in the name of Jesus," what did they say? "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye." And what did they do? "They spake the word of God with boldness, and with great power gave the Apostles witness of the *resurrection* of the Lord Jesus;" although *this* was the very doctrine, for the preaching of which, they had just been cast into prison, and further threatened. Did these men do right? I leave *you* to answer, who now enjoy the benefits of their labors and sufferings, in that Gospel they dared to preach when positively commanded *not to teach any more* in the name of Jesus; Acts iv.

But some of you may say, if we do free our slaves, they will be taken up and sold, therefore there will be no use in doing it.—Peter and John might just as well have said, we will not preach the gospel, for if we do, we shall be taken up and put in prison, therefore there will be no use in our preaching. *Consequences*, my friends, belong no more to *you*, than they did to these apostles. Duty is ours and events are God's. If you think slavery is sinful, all *you* have to do is to set your slaves at liberty, do all you can to protect them, and in humble faith and fervent prayer, commend them to your common Father. He can take care of them; but if for wise purposes he sees fit to allow them to be sold, this will afford you an opportunity of testifying openly, wherever you go, against the crime of *manstealing*. Such an act will be *clear robbery*, and if exposed, might, under the Divine direction, do the cause of Emancipation more good, than any thing that could happen, for "He makes even the wrath of man to praise him, and the re-

mainder of wrath he will restrain."—

I know that this doctrine of obeying *God*, rather than man, will be considered as dangerous, and heretical by many, but I am not afraid openly to avow it, because it is the doctrine of the Bible; but I would not be understood to advocate resistance to any law however oppressive, if, in obeying it, I was not obliged to commit *sin*. If, for instance, there was a law, which imposed imprisonment or a fine upon me if I manumitted a slave, I would on no account resist that law, I would set the slave free, and then go to prison or pay the fine. If a law commands me to *sin I will break it;* if it calls me to *suffer*, I will let it take its course *unresistingly*. The doctrine of blind obedience and unqualified submission to *any human* power, whether civil or ecclesiastical, is the doctrine of despotism, and ought to have no place among Republicans and Christians.

Grimke's Appeal.



Which of these systems of education shall we hand down to posterity

HERALD OF FREEDOM.

CONCORD: OCTOBER 15, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

Great Literary Coalition.

"The literature of the civilized world is against us," said Pickens of South Carolina last winter. It was a sentiment of truth. So thinks Duff Green, & the religious periodicals, & the ministers, & the college professors of the South,—and they are accordingly banding themselves together to create a new literature that will not be continually proclaiming to their hearts, and consciences, and better feelings the giant enormity of their oppression. They are forming a coalition to enslave their own minds, to shackle the free inquiries of intellect, to shut out systematically the light of political and christian truth.—They are pledging hands,—the clergy and politicians,—the priest and the Levite,—to keep away from the [illegible] of the young the influences of free principles, to exclude from their borders even the *name* of liberty. They are afraid of "that morbid sympathy which appeals to conscience." They see the fire of impartial freedom kindling up their altars, and throwing its generous light all around them. They are determined utterly to extinguish it. But let us hear Duff Green himself. In the Telegraph of the 5th instant, he developes his plan in all its parts. After showing that the "great compact," of which we hear so much, was a compact brought about by motives of pecuniary interest,—"that the rights of the slaveholding States were admitted and guaranteed to them by the other States, because the *advantages* which the other States were to derive from the Union,—from the friendship and *commerce* of the slaveholding States,—greatly overbalanced any considerations growing out of the condition of the slave,"—love of mercy and justice,—he says:—

"The Union was a measure of compromise, in which each of the parties were governed by their sense of the common benefits to flow from it; and the attempt to disturb the original agreement by introducing any modification of it, is to be met and put down by the same considerations which were so conclusive at the time of its adoption.

It is believed that the Literary Company will exercise a potent influence in accomplishing this end. We are not the assailants. We ask of our non-slaveholding brethren no change of the original compact. We do not require them to modify *their* domestic institutions. We do not say that we are more righteous than they. It is they who deny that we are sufficiently just. It is they who find fault with ours. We do not attempt to stir up their people to revolt and bloodshed. It is they who would cut loose the bonds of our slaves. And why is it that they would do so? *Is it not because public sentiment has become diseased? Because their press and their pulpit have so long teemed with error? And is it not owing to a culpable remissness on our part, that under these circumstances, that section has so long furnished our teachers, our preachers, and our books?* Is it not palpable that this warfare upon our institutions will cease the moment that we make our own books, employ our own teachers, and our own preachers?

The potent influence of commerce has tamed down the mad passions of European despots. The love of gain has converted the sword into the ploughshare; and what influence so potent to arrest the mad progress of the incendiary propagandi, who would break up the foundations of our Union, as a direct appeal to the POCKETS of the section in which they reside?"

And again, after showing the commercial advantages of Maryland, and installing it by the potency of his imagination into a rival of Philadelphia, New-York and Boston, he says:—

"In doing all that an able and patriotic press can do to advance these ends, [by developing "the natural advantages" of Maryland and uniting "the sympathies and feelings" of the whole South in her favor,] it will, by a direct appeal to the interests of the other section, contribute in the most efficient manner to the perpetuation of this Union. The South ask, as we have said, nothing more than was conceded at the time of the adoption of the constitution, and engrafted upon it; and when it is found that the legal interference of their citizens with our rights, is drawing the trade of the South and West to Baltimore,—Philadelphia, New-York, and Boston will soon find means to invite its return by suppressing the cause of our complaint; and when it is found that we can make books for our own schools, their books will be adapted to public sentiment with us, and instead of imbibing the *sickly sentiment* of their diseased philanthropists, we will create a healthy action, which, flowing back upon the North, *will contribute greatly to heal that section* while it preserves our own."

Now there is something superlatively grand in this scheme,—a vastness, a comprehension, a mighty grasp of purpose, and an intellectual audacity, worthy the greatest minds of any age. It cannot fail to attract the attention of the whole world of letters and morals. Nay more, it will astonish and confound it. The whole mind of the South is to unite its energies, in one great enterprise, an enterprise which exceeds incalculably the reformation of the sixteenth century. It intends no less than to change the entire character and tone of English literature,—nor that only, but the literature of universal man. It is to make that which has hitherto borne itself freely and gloriously, leading the spirit to liberty and a high independence,—the slavish minister of despotic aggression and robbery. The lofty sentiments of the heathen philosopher, the exalted songs of the free poet, the heavenly and ennobling truths of Christianity, are to be excluded by the crushing and debasing principles of a slavery literature! Can any one imagine a more enormous work, one which would more require the powers of omnipotence? What an expurgation of books there must be! What a havoc of classical and religious productions! What a mutilation of the glorious old bards of Greece, and Rome, and England! What a devastation of the liberty appeals of Demosthenes, and Cicero, and Pitt, and their own Patrick Henry! Alas, for Jefferson, and Pinkney, and John Adams, and Daniel Webster, and Edward Everett, and Daniel O'Connel, and Henry Brougham, and host crowding on host of kindred names. What a conflagration of libraries there must be! The whole southern sky would glow with the light of the burning pile. Then what a might of intellect will be required to supply the waste-places made by such destruction. Really, a more daring and awfully extensive scheme never was proposed by human mind before. To change the literature of the world from the minister of freedom to the instrument of slavery!

Another part of the same great project is to silence Northern freemen,—to prevent "their diseased philanthropists" from uttering "their sickly sentiments," by appeals, not to "morbid conscience," but to their pecuniary interests,—"to their POCKETS," as Duff Green forcibly expresses it. Menaces of this kind have been already tried, and not without effect. Commercial avarice has sent back a response. Meetings of the aristocracy, and mobs "of gentlemen of property and standing,"—the press under the influence of '*pocket*' principles,—have denounced and assaulted according to "the bond."—Gag laws have been recommended, and even our chief magistrates have succumbed. Should another systematic "appeal" be made,—should the scheme of the Telegraph be carried into combined and methodical effect, we have no doubt the scenes of the past eighteen months would be acted with tenfold atrocity. Faneuil Hall speeches would be multiplied beyond computation.—Churches would be closed with more guarded intolerance. The Press would be more gross and murderous than it has ever yet been. The mob would be let loose with more maddened ferocity. Not only would property be destroyed, but we doubt not human life would be sacrificed. But still it would not avail. There is a class, a numerous and mighty class among us, that would not be persuaded or intimidated by such measures. That class composes the moral power of New-England, and is found, not congregated in our cities, but out in the open, free country, upon our farms, and in our work-shops. Some appeal must be made to them more potent than that to "their pockets"—their reason and conscience must be convinced. Here, among this class, will the literary coalition fail.

On the whole, this scheme is the most rational which we have ever seen recommended in support of slavery. If the South wish to maintain their present system of oppression, nothing but an entire new literature will avail. They must exclude from their libraries, and common schools, and colleges, and theological seminaries, the standard literature of the world. They must make complete havoc of the classical and religious authors which are now going forth, in the might and majesty of free principles, through the land. The Bible must be kept, not from the slaves merely, but from themselves. Nor will this save them. The truth will make inroads upon their hearts despite every precaution and bulwark. Light will come in upon them from the free nations around them. It will spring up in their very midst, like the breaking forth of the sun from a sky of clouds, and will spread itself among them, leaping from heart to heart, till the whole country is regenerated, and the oppressed all go free.

☞ Rev. Guy Beckley has taken an Agency for the American Anti-Slavery Society, and wishes all communications addressed to him, directed to Northfield, Vt. His field of labor is Vermont and New Hampshire. We welcome him to the toils and triumphs of the Anti-Slavery cause.

Elizabeth Margaret Chandler.

To the lovers of pure poetry,—of beautiful thoughts, exalted sentiments, high principles of charity and benevolence, love to God and man, the heart's deep piety and lively faith, expressed in chaste and terse language,—we would commend a little volume lately issued from the press at Philadelphia, and edited by Benjamin Lundy, containing the productions of the gifted and estimable lady above named. She was a member of the society of Friends, and possessed all those amiabilities of temper and habits which distinguish that sect, joined with high mental capacities and an ardent devotion to the excellent and beautiful in the natural and moral world. Her attachment to literary pursuits was manifested in early life, and it grew with her growth till it became almost a passion with her. She wrote verses of considerable merit when only nine years old, and soon after leaving school, at the age of twelve, turned her mind earnestly to reading,—& frequently from that time till her death, which took place Nov. 2, 1834, aged 27, she employed her pen on various subjects with a power and elegance which attracted much attention. She began to write particularly for the press when about sixteen, and many of her articles were widely circulated both in America and Europe. But she attracts our attention and admiration most in her labors, while connected with the "Genius of Universal Emancipation," for the oppressed. She had a woman's heart, and she could not remain unmoved by the sufferings and deprivations of her own sex in bonds. She had a reason which prejudice and passion had not blinded, and a conscience enlightened by the truths of the everlasting gospel—she could not but see the exceeding wrong and sin of holding MAN as property. She threw her talents, her mind and soul, her whole moral being against a system which sanctions that crime.—Long will her efforts be felt and remembered.—Her works are the recorded outgushings of a pure heart, the noble creations of a lofty intellect, ever devoted to truth and virtue. Some of them are eminently beautiful and eloquent,—such are "Juan de Paresa," "Appeal for the Oppressed," "Night," "John Woolman," and "Wilhelmine." They ought to be on the centre table of every lady in the land.

Anti-Slavery Lecturers

Are taking the field for the winter campaign. The long evenings which are approaching present a noble time for pleading, in the ears of our farmers, fresh from their harvest fields where they have been gathering in the abundent fruits of their toils, the rights of our plundered brother. He is in the mood for freedom when he has just left his barns and store-houses, or the cheerful hearth-stone where blazes the light of his unsmitten home. We are glad to see our agents going forth promptly to their work of justice and mercy.

We have just received a letter from Rev. Jonathan Hazelton, one of the agents in New Hampshire, giving a brief account of his labors for the last three weeks. He informs us that he has lectured twice at West Plymouth, on Sept. 18 and Oct. 9, on the latter occasion 35 new members were added to the Society in that town.

On the evenings of the 25th and 26th of Sept. he lectured at Grantham. A society was formed there last year by brother Storrs, and has since held several meetings for a free discussion of "the sublime merits" of slavery. Amidst the clamors of the opposition, which has been great, it has remained unshaken, and is actively engaged in sending forth those "winged messengers" of truth,—tracts and periodicals.

Sept. 27—He Lectured at West Plainfield.—We are glad to learn that abolition principles are finding true and devoted friends in that town.

Sept. 29—Mr. Hazelton addressed the people of Lebanon. He says "the good seed sown in this place last year is springing up, and an abundant harvest is evincing the fertility of the soil on which it fell."

Oct. 2 and 3—He lectured at Canaan, a town which we cannot see named without feeling brought home to us the woful degradation of New-England. Mr. H. however, speaks encouragingly of the progress of truth even there. He says, "the abolitionists of this town are warm-hearted, active and untireing in their benevolent efforts. Should I judge the feelings of the community by the candid and serious attention manifested by the audience that I addressed for two hours on the evening of the 3d inst., I should not doubt but that the inhabitants of Canaan will yet redeem themselves, and will embrace and sustain fully and impartially the principles of inalienable rights."

Oct. 4 and 5—He addressed the citizens of Dorchester. In regard to the desire for information in that section of New Hampshire which he has visited, he speaks cheeringly. "Our books meet with a ready sale. Much might be said to cheer the hearts of those who are laboring for the slave. The principles of immediate abolition, immutable in their nature, will surely triumph over the combined opposition of political demagogues, commercial speculators and all haters of truth.

We learn by the Vermont Telegraph that our brethren in that State are actively at work. It says—

"*Ichabod Codding*, agent of the American A. S. Society, lectured in this village [Brandon] on the evenings of Friday, Saturday & Sabbath last, with good effect. The decided friends of the cause were cheered—many of the doubtful brought to decision—many of the indifferent awakened, and some converted to the doctrine which requires immediate repentance of this sin as well as of others. The audience which was very respectable for numbers, increased from evening to evening until it was large for our village. At the close a decided majority arose in approbation of the sentiments advanced. The cause has been promoted. We commend brother Codding to the confidence and co-operation of the friends of the cause wherever they may be favored with his labors."

Progress of Abolition.

The facts which are daily coming up to us from every quarter of the land,—from the wintry hills of New-Hampshire and the plains of the far South,—prove the rapid dissemination of anti-slavery principles. The word has gone forth, and cannot return back empty. A friend who has lately made a journey into the interior and northern part of this State, gives us cheering intelligence of the great cause of impartial liberty there. Abolitionists were found, hearty and unflinching, wherever he turned his steps,—springing up amid our rugged valleys and granite uplands,—'through copse and heath,' 'from shingles gray,' and 'bracken bush,' and 'tufts of broom,'—as spontaneously and multitudinously, at the rescue-call of freedom, as did Roderick Dhu's men in the lone passes of Benledi,—animated, however, by a different spirit, and girt with more invincible weapons and armor,—even the omnipotence of Love and everlasting Truth. The mountain fastnesses of New-Hampshire are strong holds of liberty.—The hardy spirits which are congregated there, are fast coming up to the help of the oppressed. Neither the machinations of political aspirants, nor the influences of commercial avarice, nor the denunciations of the religious and political press can keep them back. In towns where the voice of public lecturers has never been heard, and hardly an abolition publication found its way.—in regions where we might look for nothing but bitter prejudices,—light has sprung up, and is calling forth intelligent and firm friends of a despised people. *It is too late for the oppressor to ask New Hampshire—it is forever beyond his persuasions and power.*

We commend the following excellent article from the pen of a valued correspondent to the attention of our female readers.

[For the Herald of Freedom.]

To the Members of the Ladies' Anti-Slavery Society of Concord, N. H.

Dear Sisters:—Your address to the women of New-Hampshire, which appeared in a late number of the Herald of Freedom, has called up in many a female heart, a congenial response. So pathetic an appeal, emanating from souls which have been touched with sympathy for the suffering slave, could not fail to rouse the more dormant sensibilities of kindred spirits. Already has it led some to contemplate with more firmness of purpose, and ardor of feeling, the heart-affecting subject to which it relates. And what is it? More than two millions of "our countrymen in chains!"—chains forged and rivetted by the hand of man! These chains must be broken. And we are told that "woman has her allotted share in this work,—that the means to be used to accomplish it, and the power to render them efficient, are at her command,—and that there is no arm so delicate that it cannot wield the truth." If so, she should be industriously preparing to do it. The emancipation of thousands of her own sex, now crushed, to the extremity of endurance, by the iron hand of a heaven-daring oppression, and rendered inaccessible to every ray of that glorious light which is so intensely falling all around them, is an object which demands speed. It is not for her who idly and stupidly receives that information respecting this subject which can scarcely be avoided, to "open her mouth for the dumb, and plead the cause of the poor and needy." To wield the truth successfully, it must first be received "in the love of it." Woman, would she render any valuable service to the cause of abolition, must make herself thoroughly acquainted with its principles, receive them as her own, and prepare herself to defend them. Especially should she furnish her mind with every scripture argument which may be advanced in their favor, that when God's Holy Word, as alas! it too often is, is pressed into the service of slavery, she may endeavor, with some hope of success, to convince an opponent on his own ground.—She should also range the wide field of Colonization, and make herself familiar with the principles and operations of that society, from the first dawn of its existence; for, perchance, she may find some among its members, who are unacquainted even with the principles of its constitution, and are vainly imagining that that society, give it time, will, in a peaceable and unexceptionable manner, do the work which the phrenzied abolitionists are so unwisely exerting themselves to accomplish.

But it may be said that females should not be disputants. They should not indeed, be disputatious; but they should be capable of arguing, and able to secure its advantages without its evils. Especially should American females avail themselves of the privileges which the religion, and the blessed institutions of America yet secure to them, and qualify themselves to reason and argue that momentous question, in which all that is precious in the future existence of their beloved country, is, at this moment, involved. It is a subject which demands the assiduous devotions of their noblest faculties.—To sit down in ignorance of it, when so many, bearing the torch of truth, are running to and fro, and light and knowledge are increasing, is sin. And she who has caught a glimpse of the light, should not rest, till her whole mind is illumined—her whole heart irradiated. Nor should she cease to use her influence to bring others to the light. The slumbering mass of mind must be aroused to this subject,—and this can be most effectually done by keeping it constantly before it. And here is work for woman. In the retirement of the domestic sanctuary, she may bring the mighty force of truth to bear with insupportable weight, upon the consciences of such as could not be drawn within the sound of an anti-slavery lecturer's voice, or induced to peruse a sentence in an anti-slavery publication. It may be presented in the mildest and softest language, but will not fall powerless. The apologist for slavery, or the foe to immediate abolition may grow pale with indignation, that he cannot fairly meet his opponent; and even feel obliged to retire from her unenduring presence; but the female abolitionist, if deserving the name, is not to be diverted from her object. The thrice-told tale of truth, will, as she comes in contact with other minds, be again and again repeated;—and unless, as has never happened, the domestic hearth be deserted, she will not want opportunities to plead the cause of the oppressed, without crossing the threshold of her own dwelling, or stepping out of her own peculiar province.

But, as suggested in the address alluded to, there is other work for woman in this righteous cause. Her hand may give speed and direction to those "winged messengers of truth," those leaves for the healing of our nation, which are pouring forth from the anti-slavery press. In this way, though she may not be able to aid the cause by the labors of her own pen, she may enter into the labors of others, by propagating the principles, sentiments and feelings, of many of the noblest and best men in the nation. And in this also she should persist. Though her gift by one, be rejected with scorn, or accepted only to share the fate of the contents of the Charleston mail, yet by another, it may be cordially received, and candidly read. As our only hope is in the dissemination of light and truth, no means to effect it should remain untried; or when tried, though not in all instances immediately successful, be hastily renounced. She may also, by her charities, her sympathies and her prayers, help to sustain those living agents, who with their lives in their hands, and the spirit of ancient martyrs burning in their bosoms, have gone forth to vindicate the rights, and to labor for the redemption of their brothers and sisters in bonds. Though all other helpers fail, yet never may these noble-hearted philanthropists leave their work of mercy unfinished, for want of that pecuniary aid which it is in the power of woman to bestow.—The riches of freedom are at her command.—in freedom's cause let them be expended,—and freedom's song shall be chanted by every tongue, and the anthem of universal liberty shall resound through our land. Woman, too, by her humble petition, may lift her voice in the ear of our national congress, and there, unseen, plead with simple eloquence the cause of suffering humanity. The admirable form of petition to that honorable body attached to the address which has called forth these reflections, is already in circulation. May the catalogue of signatures swell, till it becomes a mighty roll, requiring four-fold more strength to bear it through the streets of our slavery polluted Capital, to the presence of our legislators, than was employed to lay a similar one on the table of the British Parliament. And let these petitions be repeated year after year, until, if on no other account, yet because of her importunity, woman's request be granted. And this is not all that woman can do. She may present her petitions to the court of Heaven. He who rules there, is the God and father of the oppressed;—He who presents petitions is the friend and brother of the oppressed; and there are no apologists for slavery. And will humble, importunate, united, persevering prayer for the oppressed be rejected there? Let the word of God answer. O! may prayers for the enslaved of our land, be wafted on every breeze; let them ascend on the wings of the morning—go up with the breath of our noon-day devotions—and rise with the whispers of our evening orisons. Woman, thus employed, may triumph over the infirmities of her nature, and stand unmoved amid the most perilous scenes. Never were there darker clouds than o'er-spread the morning of christianity; or more appalling scenes than were witnessed in the time of Christ and his apostles. Yet woman was their firm and unshaken attendant. She "ministered to their wants," and helped them with her prayers. She clung to her bleeding Saviour when all else forsook him—was last at the cross, and first at the sepulchre. May the daughters of Zion now, when (except, as yet, the tortures of crucifixion) the servant is even as his master, be animated with the same spirit which pervaded the breasts of the mothers and sisters of the primitive church.

Your sister in the cause of the oppressed,

Oct. 8, 1836.

N. H. Argus.

We are sorry to see a pen, which can write so tersely as that which produced the article,—"Age of Reform,"—on our last page, pouring out language of wrathful and bitter abuse,—leaving the purer thoughts of a chaste intellect for opprobrious charges and personal vituperation. The person who can write as that article is written, and who feels the truths which that utters, ought not to forget the courtesy which is due from man to man. The N. H. Argus, in a tone we hope never to manifest, pronounces the account which we gave of Mr. Hurd's visit at Newport some six weeks since, "an infamous libel," "false in all its particulars." Now how much soever we might be disposed to credit his

assertion, our authority for the facts we stated is too good to permit it. We would inform the editor of the Argus that more than *one* "individual furnished us with the substance" of our remarks, and that the veracity of either of them is not to be called in question. Such being the case, we cannot recall what we have said. Indeed the temper which the Argus displays in contradicting our statement, is a strong corroboration of its truth. If the spirit which that paper ascribes to the people of Newport, when it threatens us with "an experimental knowledge of the salutary efficacy of *Lynch* justice," be indeed their spirit, we do not wonder at all that they should menace with violence an abolition lecturer. We hope Mr. Burke will be in a calmer mood the next time he takes the editorial pen, and will not exchange his own language for epithets which are the rightful property of our neighbor of the Patriot.

The Glasgow Discussion, which the Boston Recorder very significantly pronounces 'not worth publishing,' has been published in full in a Kentucky paper—the Western Presbyterian at Louisville. So the 'foreign emissary,' George Thompson, has got into a slave State at last, and is pleading in his best style before thousands of slaveholders. We are assured he will not speak in vain. Query—Will the Presbyterian press be broken down, and the editor Lynched?

The Heathen coming up against us.

We copy the following article from the Christian Georgian, the official paper of the Wesleyan Methodist Conference in Canada. The islanders of the South Sea, groaning as they have been for ages under mental and bodily oppression, are oustripping in the march of free christian principles the favored United States. Not only the civilized world is against us, but even the heathen are rebuking us. Light is springing up in darkness, and the pride and extortion of the Pharisee is condemned by the humble obedience of the despised Publican.

"*By their fruits ye shall know them.*" Under the head of "Missionary Intelligence," will be found some deeply interesting extracts from the Journal of the Rev. Charles Tucker, one of the Wesleyan Missionaries laboring at the Haabai group of Islands in the South Sea. The work of God is still prospering gloriously among the inhabitants, and there is every encouragement to believe that the time is at hand, when every soul will be brought under the influence of christian principles. In addition to the extracts referred to we cannot deny ourselves the gratification of introducing the following, which must afford unfeigned pleasure to every friend to universal liberty. The noble conduct of the King (who is a Methodist local preacher) cannot fail to excite the admiration of every true Christian and philanthropist, and it ought to cause the crimson of humbling shame to suffuse the cheek of every slaveholder who dares to assume the holy name of Christian, while he refuses to follow this example, set by one who has but lately emerged from the darkness and superstition of a most degrading system of Paganism. Here is an instance of the legitimate working of the Spirit of the Gospel, and it causes a glow of honest pride, chastened by grateful humility, when we reflect that Wesleyan Methodism has been the selected instrumentality for thus bringing "liberty to the captives."

'July 21. I had a long and very interesting conversation this morning with the King. Among other subjects, that of slavery was discussed. I gave my views of it, and I mentioned what had lately been done in England, and other countries to abolish the system, and LET THE OPPRESSED GO FREE.—He said several of his servants were slaves; they had been given to him by his father and other chiefs; but that he would go and liberate them all *to-day*. In the evening we heard several persons crying very loud; and on inquiry, found that it was at the King's house: he had commanded all his servants to come together, and then, and there, set them at liberty. The scene was most affecting. He told them of the many evils that were practised here during the reign of Heathenism; and then mentioned the mercy and love of God, in sending them the Gospel, with all its concomitant blessings. He then told them how much he loved them; and said, "You are no longer slaves, but your own masters; you can go and reside wherever you please." They all burst into tears and wept aloud; from which the King himself, with the Queen, could not refrain. Two of them begged of him to allow them to live and die with him; but he would by no means consent to their remaining as slaves. He said, "If you wish to reside a little longer with us, well; if you wish to go to any other island to reside, just please yourselves." I hope the above example will be the means of soon putting an utter end to slavery throughout these islands.'

The Philanthropist.

Mr. BIRNEY is at his post again with his usual ability and decision. The Philanthropist, bearing date on the *outside*, August 5, and on the *inside*, Sept. 27, the outside having been printed before the mob, has cheered us by its arrival. From an article, entitled the "Reign of Terror," we make the following extract, which we doubt not will be acceptable to our readers.

"What, it may be asked, *has been the effect of this violence, on the mass of the population through the country?* Most happy. There has been *almost* a universal condemnation of the mobocratic proceedings. Especially has the weight of public sentiment fallen on those who deserved it,—the *Market House Committee*—without whose connection with the disorderly of the city, there would, it is thought, have been no mob. The people are anxious to hear on the subject of slavery—they eagerly read the anti-slavery papers; and if we mistake not, they are fast beginning to see the utter incompatibility of southern slavery with the continuance of northern liberty. The outrage on the Philanthropist has given it, and the cause it espoused, a celebrity that it never would, otherwise, have obtained. It has made abolitionists by the THOUSAND, where the paper by its own unaided efficiency was making them by *tens*; and even those who profess not to be *abolitionists* have sent in their contributions for the re-establishment of the press. Whilst we deplore the wickedness that persuaded our citizens to the deed of destruction, we have to say, that this act of the slaveholding aristocracy, executed by their agents here, has done more for the cause of liberty than we could have done, had we been gifted with the immortality of Tithonus.

Will the outrage be renewed? We know not—we trust not. After such a verdict of condemnation as the country—not even excepting a portion of the south—has pronounced on this monstrous insurrection against the very elements of its government, it is scarcely to be presumed, blinded as the aristocracy are by the influence of slaveholding nabobism, that there will be any attempt to repeat such an act of parricide. But what if they do? It will only show their infatuation,—prostrate their abused influence, and make our freemen of the north more and more hate the "SYSTEM" of the south, when they find it can grow only on the ruins of the press—in the darkness and silence of despotism—on the grave of their own liberties.

But the enemies of law will adopt a new course—they will hereafter operate privately, and the MAGNATES *will not be seen;—their aim will be against the* PERSONS *of abolitionists.* This is now the course. We fear it not. Threats of personal violence, to ourselves especially,—of seizure and deportation—are common as the air we breathe;—nor have they been witheld, which contemplated a still more disgraceful if not more fatal violence. What infatuation has possessed itself of a misguided aristocracy! As if—when we number among the advocates of liberty and law thousands of the finest hearts, the purest lives, the loftiest intellects of the land—*our* poor labors would be missed! Has there ever been known a cause in which much was to be periled, more worthy of the utmost hazard than this? Law has been prostrated—violence exults over its downfall;—the Constitution lies in dishonorable dust, whilst bloody treason flourishes over it.—Men are struck dumb, and speech is useless for the reformation of abuses that threaten to load with the fetters of the slave themselves and their children. All this is here—almost upon us, now—and shall it be said, LIFE and FORTUNE and HONOR should not be hazarded, that the CONSTITUTION and LAW and LIBERTY may be restored to their lost thrones and sway their mild sceptre without a rival? No: this must be done by those who would rather themselves die freemen than live slaves, or our country, glorious as has been her hope, is gone forever."

The Philanthropist contains the following items under the head of *Mobiana*.

EVIL OVER-RULED FOR GOOD. When the mob-*operating* made their assault on the Depository, they pitched our publications, books, papers, &c. out of the windows into the street. Instead of *all* very *few* of them were destroyed. They were eagerly seized and carried off—and we have reason to believe, in many instances, carefully read. A number of the Philanthropist, in which was the address to the Females of Ohio, by the Muskingum County Female A. S. Society, found its way into a family of four, consisting of a father and mother, and son and daughter-in-law. We have been informed, they all have since declared themselves abolitionists.

One of the mobites bore off *Jay's Inquiry*—read it—and declared, if that contained the doctrines of abolitionists, he was one himself.

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An intelligent mechanic, a few days after the mob, accosted the editor in the street—informed him that he had brought off some of the publications that were thrown out of the Depository, had read them—offered to return them—was well pleased with the views they presented and encouaged us much to recommence the publication of the Philanthropist as early as possible.

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A mobite, the day after the press was destroyed, approaching a southerner remarked—"Well, we have done the work for you." This reply was given him—"We do not thank you. If you expect in this way to please the south you are greatly mistaken." A hard and mortifying case this. The south *are* in the main pleased with such work, and yet when it is *done*, they have not even the civility to say, "thank ye."

[We doubt whether "the south *are* in the main pleased with such works." They would be glad to have the abolitionists put down by penal enactments, but we give them credit for more intelligence, more knowledge of human nature, than to suppose that mobs, the breaking up of presses, will be effectual.—*Ed. Herald.*]

Ohio.

From an interesting letter in the Emancipator from Rev. John Rankin, we make the following extract in order to give our readers some intelligence of the progress of the cause in Ohio.

"Visited Bethel, Clermont, Co. Lectured and formed a society. James Denham, President; S. J. Morris, Treasurer—Postmaster, and son of Senator Morris. Many here believe with us, who did not join the society. It is hoped they will soon.

Lectured five miles distant, at Monroe Presbyterian church and formed a society. Samuel Jackson, President. Many professed to believe the doctrine, who desired further time for consideration, before joining the society.

Lectured at Batavia, the county seat.—Formed a society. Officers not yet chosen. Rev. George Beecher, son of Dr. Beecher, pastor of Batavia church, subscribed the constitution, and encouraged the people to unite with him. Brother Beecher is a valuable acquisition to our cause. He is a young man of talents and zeal, and has already extensive influence in Clermont county, and is still gaining more. He intended volunteering his services to lecture when and where he may have opportunity. Mr. Jollif, prosecuting attorney for that county, and a member of the Methodist Episcopal church, also joined the society. This will throw an influence over the Methodist brethren. A number of the most intelligent and pious Methodists are thorough abolitionists, notwithstanding the decision of the General Conference. In Clermont county the cause is going on delightfully. I formed the last three societies in three days. They are in populous and wealthy neighborhoods.—There are now six societies in the county. Such is the state of society in this county, that the mobocrats have as yet been unable to get up a mob. Clermont is a populous and highly important county, as it borders on a slave state, and is near to Cincinnati. It will throw its moral influence upon that city, and across the river upon Kentucky.—I have spoken twenty-six times. My audiences have generally been larger than I could have collected on other subjects. And I have never had audiences to listen with deeper interest. I have reason to believe that I have succeeded in bringing the larger part of all who have heard me to favor our views. The larger part of opposition is occasioned by the slanders circulated about us. When the people come to hear for themselves, they readily embrace the truth. I have as yet delivered but two lectures in a place. I first discuss the question, "what business have the people of the free states to interfere with slavery?" and answer the common objections of opposers. I next present the Bible view of the subject, and bring divine truth to bear upon the conscience.—This produces a most powerful effect. I have seldom seen audiences so much moved under any other subject. It is common for opposers to renounce immediately. The system of slavery was founded, and it now stands upon a false interpretation of the scriptures, and the blood of it lies peculiarly upon the gospel ministry. Let the foul stain be washed from the sacred page, and let the effulgence of divine truth be poured upon all the churches, and the bands of wickedness shall be broken, and the oppressed shall go free.

JOHN RANKIN.

Letter from Hayti.

We have received a very interesting letter from Hayti, accompanied with much valuable information which we regret that we cannot for want of room present to our readers entire.

Human Rights.

PORT AU PRINCE, Sept. 6th, 1836.

E. Wright, Jr. Esq. Cor. Sec. of the A. A. S. Society.

Dear Sir,—I am proud to acknowledge the reception of your highly important and interesting letter bearing date of the 13th July, and also six packages containing six papers and two magazines, which were received with cheerful feelings and read with much interest.

I regret exceedingly that time and space will not permit me to go more into detail in answering your very important inquiries at this time, but I am proud to inform you that we are all peaceful, tranquil, and contented; with a good solid republican form of government, with an excellent chief magistrate at the head of affairs, surrounded by a strong and judicious cabinet. Our numerous army is commanded by tried and experienced officers—our courts of justice presided over by learned and impartial judges—our laws equal, not oppressive, and their supremacy respected. Schools are numerous and well attended. The number of teachers, their salaries and the number of scholars, I am not prepared to say; but will answer you more fully on that and many other inquiries which I shall be obliged to omit in this letter, for want of time and space.

Religion is tolerated here in all its various forms; we have three churches besides the Roman Catholic; one Baptist Society which is without a house of their own, but have a subscription on foot for the erection of one, whose minister is supported by the American Board of missions; two Methodist societies, in one English is preached, the other is a congregation of natives who worship in a house erected for that purpose; they are now engaged in erecting one more commodious.

There is only one inquiry more that I shall be able to refer to at this time—that is, the prejudice of color. Permit me to assure you that it is entirely invisible; that in all the departments of government, there is a complete intermixture of color, forming a perfect unity; and more dignified, decorous, and venerable looking men are no where to be found.

I have the honor to transmit herewith a few copies of our Gazette, and other publications issued from our presses, which I hope will be acceptable and useful, a list of which is herein inclosed.

I am happy to inform you that our Society is on the increase, meet often, and speak with great concern, of the toils, persecutions, dangers, trials and exposures of the champions of *universal liberty*.

We send you herewith a few copies of our preamble and constitution.

I have the honor to remain
your most obedient servant,
L. G. HAMILTON, *Sec.*
Haytian Abolition Soc.

Henry Clay.

"Recently a new school has sprung up—one which maintains that slavery is a blessing—that it is an indispensable element for the preservation of our own freedom! Of this school, I take the liberty to say, I AM NOT ONE. There are two extremes of opinion on this subject, in neither of which do I concur. The first is that of those who regard slavery *as no evil, but a good*. I CONSIDER SLAVERY AS A CURSE—A CURSE TO THE MASTER, A WRONG, A GRIEVOUS WRONG TO THE SLAVE. *In the abstract, it is all wrong; and no possible contingency can make it right. It is condemned by all our notions of natural justice, and our maxims of natural political equality among men.*"

So says Henry Clay of Kentucky, and yet he is no abolitionist. He is a fearful man, however, among the Southerners, and is denounced by Duff Green "as more dangerous than any abolitionist."

A Juvenile Anti-Slavery Society

Has been formed in New-York city. The last number of the "Slave's Friend" is filled with an interesting account of the proceedings, and may be had on application at the office of the Herald of Freedom.

The Domestic Slave Trade.

The sale of *men, women, and children* from Virginia this year will, it is said, exceed by some thousands, that of any former year, owing, to the high prices of cotton and the great demand for slaves in the region of its cultivation. This abominable traffic is wholly under the control of Congress—that body having power by the Constitution, 'to regulate commerce among the several States.' The Boston 'Memorial to Congress on the subject of restraining the increase of Slavery in new states,' signed by DANIEL WEBSTER, in 1819, has the following upon this point. 'Commerce in slaves since the year 1808, being as much subject to the regulation of Congress, as any other commerce, if it should see fit to enact that no slave should ever be sold from one state to another it is not perceived how its constitutional right to make such provision could be questioned.' It is high time for republicans and friends of humanity to inquire why this right is not exercised by their representatives.

Essex Gazette.

Rev. George Storrs.

At the Court of Common Pleas in Merrimac County the appeal of George Storrs from a justice decision sentencing him as "a common brawler to the house of correction, and to be put to hard labor for three months," was called up,—but no one appearing to prosecute, the defendant was discharged. The promoters of this mock trial, Justice, attorney and witnesses, need *correcting*, and should pay all costs. There is no law more needed than provision to punish those who put the State and individuals to expense without any just ground of charge.—*Keene Sentinel.*

A BETTER RULE THAN "EXPEDIENCY."—Lord Erskine, when at the bar, was always remarkable for the fearlessness with which he contended against the bench. In a contest he had with Lord Kenyon, he explained the rule of his conduct at the bar in the following terms: "It was," said he, "the first command and council of my youth, always to do what my conscience told me to be my duty, and leave the consequence to God. I have hitherto followed it, and have no reason to complain that my obedience to it has been even a temporal sacrifice—I have found it on the contrary, the road to prosperity and wealth, and I shall point it out as such to my children."

WHATEVER IS JUST IS HONORABLE. Manual labor is esteemed at the South disgraceful. An anecdote showing to what extent this sentiment prevails with slaveholders, was related at the late anti-slavery meeting at Danvers. A student from one of the Southern States, in the theological seminary at Andover, had purchased some wood, and was exceedingly embarrassed at being unable readily to obtain some one to saw it for him. He went to professor Stuart to inquire what he should do in so unfortunate a predicament. The learned professor replied that he was in want of a job himself, and he would saw it for him.—*Landmark.*

Why don't you go to the South?

An abolitionist, on board of one of our steamboats recently fell into conversation with an attorney by the name of Hewitt, from Natchez, who informed him that he knew *forty* New Englanders in that city who were slave-holders. In the course of the conversation, for it was upon the "delicate subject," Mr. H. threw out the retort, "Well, why don't you go to the South and preach up your doctrines?" Because, said the abolitionist, there are *forty New Englanders in Natchez who are slave-holders.* Our first business is to set the North right, so that when her sons go South, they will cease to prove recreant to liberty, and become, by their example, the patrons and upholders of slavery.

Emancipator.

Colored people in Portland, Me. A writer in the Portland Argus, giving an account of the yearly examination of the public schools says:

"The colored school, all circumstances having their weight, was satisfactory. Advantages are extended here not too frequently obtained by this class of people—it is a source of gratification to learn that they are in some measure appreciated."

The whole number of scholars, in all the schools in the city, is 1287, and of these 45 were in the school for colored children, kept by Mr. Dodge, and we venture to say that this is their full proportion of the whole.—*Ib.*

Signs. Mr. Speight of North Carolina, has fallen much below the opposite candidate, although the two parties are nearly equally divided in the state. The explanation is, that the Quakers in the state voted against him in a body, for opposing the right of the free blacks to vote in the late State Convention. Handbills on the subject were circulated provious to the election, and had, as is supposed a great influence on the result.—*Essex Gazette abridged.*

S. H. Jennison, just elected governor of Vermont, is a decided Abolitionist, and a Vice-President of an Anti-Slavery Society. Friend Whittier recommends that the governor of Alabama should make a demand on his excellency the governor of Vermont, *to deliver himself up* as a fugitive from southern justice!

Hon. A. Clarke also, the State Treasurer elect, was one of the first managers of the American Anti-Slavery Society.—*Ib.*

CHAPTER OF NEWS.

Thursday the *seventeenth* of November next has been appointed by the Governor of this State as a day of general Thanksgiving and Prayer. 'Coming events cast their shadows before,' saith the poet,—and as a premonition of the approach of this merry-making day, Concord and vicinity was visited on Wednesday morning last with quite a respectable storm of snow and hail

Disappointment in Texas—A volunteer to Texas from Shelbyville, Ky., C. H. Johnson, writes thus to one of his freinds under date of July 14.

"I must acknowledge that I have been very much disappointed in the people of Texas. I expected to find a hospitable, kind people; but instead of this, the most of them are those who were forced to leave the United States; such as horse thieves, murderers, &c.

It is thought doubtful whether we will get any land for our services or not; Col. Wilson is now at Valesco, where the Cabinet is; when he returns we will know all about the matter."

P. P. Allen another volunteer from the same county, under the same date writes,

"The Cabinet of Texas are very unpopular with the army and citizens of Texas. It is not known yet how the proceedings of the army will be relished by them, and it is but little regarded. The army are determined to elect their own officers even should it be effected by a dissolution of the cabinet. The army have no confidence in, and but little respect for the Cabinet. They are determined to have Santa Anna at their disposal at all events. It is more than probable that there will be a rupture between the army and Cabinet."

A GREAT IMPROVEMENT. Government has it in contemplation, says the Washington Globe, to issue three new coins to take the place of the cent, which is too bulky and unsightly for such a use. These are to be made of a mixture of silver and copper; the half cent will be the size of a silver half dime; the cent will be of the size of the ten cent piece, and the 2 1-2 cent piece of the size of a quarter dollar.

Michigan. A Convention is called in Michigan to form a State Anti-Slavery Society on the 12th of the present month, (last Wednesday) at Ann Arbor. The call is signed by 250 names from *nine* counties.

The Grand Jury of Troy, N. Y. have found bills of indictment against several individuals of good standing there, for being engaged in a riot to put down an abolition meeting, some months since. The principal witness before the Grand Jury was the Rev. Dr. Beman. The individuals indicted immediately appeared in court, and requested to have their trial as quick as possible. It was to have taken place on Tuesday last.

MORE NEW STATES COMING. Two more new States Iowa and Wisconsin, making twenty eight, are talked of for admission into the Union. They are at present comprised within the territory of Wisconsin, and contain a population of 50,000, of which the Iowa country contains 25 or 30,000. The latter tract lies west of the Mississippi, and is 350 miles in length, including the head of the Mississippi, called Itasca.

"*She seeketh wool and flax, and worketh willingly with her hands.*"—"*Strength and honor are her clothing; and she shall rejoice in time to come.*"

MRS. HENRY ELLIS, of Keene, 85 years of age, on Monday of last week, spooled and warped a web of twenty yards of flannel, with her own hands, and early in the afternoon sat down in her parlor to receive visitors.

The annual meeting of the Rhode Island State Anti-Slavery Society, will be holden at Providence, on the 9th of Nov.

Hon. Wm. C. Jarvis, late Speaker of the Massachusetts House of Representatives, shot himself through the heart with a pistol, in Weathersfield, Vt, on Monday the 3d inst. There is no doubt, says the National Eagle, that this melancholy occurrence was the result of mental derangement.

The Memorials of Mrs. Hemans, just published in New York, are exciting an unusual degree of interest in the reading public, from the fact that her family are to derive some benefit from the work.

The learned Dr. Follen, recently professor of the German language and literature in Harvard College, is preaching in the Unitarian Church in Chambers st. N. Y., where he is highly esteemed. This amiable and erudite man is the same person who was so grossly insulted by "young Mr. Lunt" of the Senate as Chairman of the Whig gag Committee of the Mass. Legislature.—*Advocate.*

☞ Miss GRIMKE'S APPEAL—just received at the Anti-Slavery Office in Concord. Price 6 cts.

ATTENTION.

All gentlemen in this town favorable to forming an association for literary improvement are respectfully invited to meet at the Court Room on Thursday eve. next at 7 o'clock. A general attendance is requested.

Concord, Oct. 15, 1836.

NOTICE.

THE subscribers having formed themselves in company connection in the

Wheelwright Business,

will carry it on in all its various branches. All work made of GOOD MATERIALS and *WARRANTED*, and done at *short notice*.

☞ All orders punctually attended to, and all favors gratefully acknowledged.

JOHN TITCOMB,
WM. G. THOMPSON.

August 10, 1836. tf—24

Communion Ware.

FLAGGONS, CUPS, PLATES, AND CHRISTENING BASINS,

for sale at Boston prices by

GEORGE PORTER

29—tf.

Anti-slavery Almanac for 1837.

JUST received, at the Depository connected with this office, the *Anti-Slavery Almanac for* 1837, full of interesting and important matter. Price, $1,00 per hundred, 00 cents per dozen, 6 cents single.

POETRY.

[From the Liberator.]

TO GEORGE THOMPSON.

Written after reading his speeches at Glasgow, in the debate with R. J. Breckinridge.

BY MISS E. H. WHITTIER.

Coming to us across the sea,
Thy tones, as deep and dear as ever,
Still bid us turn in trust to thee,
As one whose zeal shall slumber never.

We know that for our cause of Right,
Heaven-strengthened, thou art ever pleading;
We feel that to the Truth's pure light
Such words as thine a world is leading.

We know that with unturing care,
Thou'rt nurturing in thy nation's bosom
The holy plant of Love, which prayer
And constant zeal shall cause to blossom!

Oh—tell the Pilgrim's father land
That with us Freedom has not perished,
That still amid a faithful band,
The love of human rights is cherished!

Oh—bid the christian hearts which love
Our erring land, to give their warning;
With zeal to speak, entreat, reprove,
Till Freedom's perfect day is dawning.

Tell Freedom's friends their onward cheer
Is heard across the waters sounding,
And many a heart, forgetting fear,
With added strength and hope is bounding.

Plead for our slaves!—plead nobly, where
The bondman's fetters have been riven,
And righteous aid, in love and prayer,
From the strong-hearted shall be given.

Faint not, thou faithful steward!—cast
As dust beneath thee man's reviling,
So shall thy recompense, at last,
Be ransom'd millions round thee smiling!

30th 9th Month, 1836.

The goings forth of God.

God walketh on the earth.—The purling rill,
And mightier streams before him glance away,
Rejoicing in his presence. On the plains
And spangled fields, and mazy vales,
The living throng of earth before him fall
With thankful hymns, receiving from his hand
Immortal life and gladness. Clothed upon
With burning crowns, the mounted heralds stand,
Proclaiming to the blossoming wilderness
The brightness of his coming, and the power
Of him who liveth all in all.

God walketh on the Ocean.—Brilliantly
The glassy waters mirror back his smiles,
The surging billows and the gamboling storms
Come crouching to his feet. The hoary deep
And the green gorgeous islands, offer up
The tribute of their treasure, pearls and shells,
And crown-like drapery of the flashing foam.
And solemnly the tesselated halls,
And coral domes, of mansions in the depths,
And garden of the golden sanded seas,
Blend with the anthems of the chiming waves
Their hallelujahs unto him who rules
The invisible armies of eternity.

God journeyeth in the Sky.—From sun to sun,
From star to star, the living lightnings flash:
And pealing thunders through all space proclaim
The goings forth of Him, whose potent arm
Perpetuates existence, or destroys.
From depth unknown, unsearchable, profound,
Forth rush the wandering comets; girt with flames,
They blend in order true with marshalling hosts
Of starry worshippers. The hallowed orbs
Of earth-born fire that cleave the hazy air,
Blanched by the flood of uncreated light,
Fly with the fleeting winds and misty clouds
Back to their homes, and deep in darkness lie.

God journeyeth in the Heavens.—Refulgent stars
And glittering crowds of prostrate seraphim
Embosomed his burning path. Around him fall
Dread powers, dominions, hosts, and kingly thrones.
Angels of God, adoring millions, join
With spirits pure, redeemed from distant world
In choral songs of praise, "Thee we adore,
For thou art mighty. Everlasting spheres
Of light and glory in thy presence wait.
Time, space, life, light, dominion, majesty,
Truth, wisdom—all are thine, Jehovah! Thou
First, last, supreme, eternal potentate."

The following beautiful hymn, by John Q. Adams, is worth tomes of Dermot McMorogh.
Ed. Herald.

The Death of an Infant.

Sure, to the mansions of the blest,
When infant innocence ascends,
Some angel brighter than the rest,
The spotless spirit's flight attends.

That inextinguishable beam
With dust united at our birth,
Sheds a more dim, discolored gleam,
The more it lingers upon earth.

But when the Lord of mortal breath
Decrees his bounty to resume,
And points the silent shaft of death
Which speeds an infant to the tomb,

No passion fierce, no low desire,
Has quenched the radiance of the flame;
Back to its God the living fire
Reverts, unclouded as it came.

Then at the Heavenly Father's hand,
Nearest the throne of living light,
Behold the infant seraph stand,
And dazzling shine where all are bright.

MISCELLANY.

The Age of Reform.

The present may truly and emphatically be called the age of reform. The spirit of reform is rife in every thing—in politics, in religion, in science, and in education. A deep and searching investigation is now going on into every thing which relates to the well-being of society and the happiness of man. It will continue to progress until every theory and system, of whatsoever nature it may be, not founded upon the principles of immutable and eternal truth, are swept from the earth to the receptacle of things that were, but are not. It is not confined to this continent, it pervades Europe. England is now undergoing the tremendous process of reform; France, Germany, every kingdom and empire on that continent, must ultimately feel the irresistable power which is destined to operate upon and renovate them—nay, the redeeming spirit must and will prevade the whole family of man.

The causes of the present movements in the political and moral world are obvious to the observing and philosophic mind. They are to be traced to the very confines of the dark ages. Then Deity, for wise and beneficent purposes, breathed a new spirit into man, and gave him, as it were, a new *soul*. The reformation commenced at that period—printing was discovered—the telescope and microscope were invented—and to close this splendid era of discovery, the new world—America, destined to be the theatre on which all these mighty causes were to operate with all its stupendous wonders, was disclosed to the astonished vision of man. From that period the spirit of reform has progressed with rapid and gigantic strides. Rome first felt its effects. The Sovereign Pontiff, once the supreme political and religious governor of christendom, received the first blow and fell beneath its power.—In Europe the strong holds of despotism were shaken, and science was regenerated by the irresistable agent of reform; but our own happy and highly favored country was reserved to be the scene of its glorious and complete triumph. Here the shackles of slavery have been knocked off, and man is again free from the oppression of physical force. He has only to encounter and subdue the prejudices which fetter his intellect—those erratic and fleeting clouds of a barbarous age,—to be as free in mind and thought, as the air he breathes, and his creator intended him to be.

But the spirit of reform will not stop with its triumph here. Its progress is still onward; it will be onward until the whole family of man are regenerated, enlightened, and disenthralled from the degradation of ignorance, the thraldom of physical slavery, and the despotism of religious bigotry and intolerance. The philanthropist and patriot cannot but exult at the glorious and brilliant prospects which are dawning upon the hopes and happiness of mankind.

It is evident from the testimony of facts and circumstances which exist in abundance around us, that a vast change is now taking place, in the political and moral condition of society. It must and will proceed. It is useless to shut our eyes against the momentous truth. Its march is irresistable. It will be fatal for any one to attempt to obstruct or arrest its progress. We can only go along with it, and guard against danger from its consequences, by preparing for its approach. It will change and modify existing systems of Government, until they approximate to the principles of truth and justice,—until human government, like that of Providence, is felt only by its benificence and its blessings. Religious systems will also be forced to yield to the reforming spirit of the age. The superstition, the bigotry, and the intolerance of antiquated systems must be done away; and Christianity appear to the world in her true garb,—arrayed in meekness and charity, and winning all to her love by the constant exercise of benevolence and humanity.

A brilliant era is now opening upon the world. The sublime truths which science has unfolded, aided by the resistless power of the press, are awakening the dormant faculties of man. The human intellect has been touched by the Promethean spark of knowledge, and has responded to its power. The spark will give life to the vast mass of mind—it has set it into a fermentation which will not cease until it has freed itself entirely from the degrading influences of barbarism and ignorance;—until the whole family of man are elevated from the condition of stocks and stones, to their true position in the scale of being. With such prospects before us, who would not say ONWARD to the Spirit of Reform.—*N. H. Argus.*

Woman's Love.

BY WASHINGTON IRVING.

Woman's is comparatively a fixed, a secluded, and a meditative life. She is the companion of her own thoughts and feelings; and if they are turned to ministers of sorrow, where shall she look for consolation? If unhappy in her love, her heart is like some fortress that has been captured, and sacked; and abandoned and left desolate. With her the desire of the heart has failed; the great charm of existence is at an end. She neglects all the cheerful exercises which gladden the tide of life in healthful currents through the veins. Her rest is broken—the sweet refreshment of sleep is poisoned by melancholy dreams, until her enfeebled frame sinks under the slightest external injury. Look for her after a little while and you will find friendship weeping over her untimely grave, and wondering that one who but lately glowed with all the radiance of health and beauty, should so speedily be brought down to 'darkness and the worm.' You will be told of some wintry chills some casual indisposition, that laid her low; but few know of the mental malady that previously sapped her strength and made her so easy a prey to the spoiler. How many bright eyes grow dim!—how many soft cheeks grow pale!—how many lovely forms fade away into the tomb, victims of blasted hopes, and withered joys.

Woman is like some tender tree, the pride and beauty of the grove—graceful in its form, bright in its foliage, but with the worm preying at its heart. We find it suddenly withering when it should be the most fresh and luxuriant. We see it drooping its branches to the earth, and shedding leaf by leaf, until, wasted and perished away, it falls even in the stillness of the forest; and as we muse over the beautiful ruin, we strive in vain to recollect the blast or thunderbolt that could have smitten it with decay.

I have seen many instances of woman thus disappearing gradually from the earth, and have repeatedly fancied that I could trace their death through the various declensions of consumption, cold, debility, languor, and melancholy, until I reached the first symptom of disappointed love. The canker worm of grief prays slowly, but alas! too surely upon the heart of its devoted victim. Its ravages are unnoticed by the casual observer, but the keen and discerning eye of human mind—the most mysterious emanation from the creative powers of the Almighty—discovers, in the half checked sigh, the off starting tear, the heavy cloud of sorrow casting its shadows upon the brow, the occasional lapse into melancholy, and anon the forced and unnatural bursts of apparently high spirits, sure tokens of that mental consumption which bids defiance to the life reviving powers of medicine, to the utmost care and skill of the ablest physician. Wo, then, be to that man who trifles with the human heart as it were a thing of light import—who, having sought till he obtained the "unswerving look of love from woman's eye," that undeniable proof of the return of his affection, casts aside as valueless the heart he then knows to be his own! No word of reproach from the injured one may assail his ear, and this absence of reproof from without may lull the accusations of his inward monitor, but he may rest assured that, in the eye of God, he is regarded as a murderer.

A few Friends.

"And what is friendship but a name."

Every thing that Cicero has said in his treatise *De Amicitia* is very fine, and very good, and very true; but he does not seem to have been aware of the fulness of meaning contained in the word *friends*.

A man invites a few *friends* to dine with him. They come, they eat, they drink, they talk, they criticize, they depart. They have praise and blame for the cook, and they speak learnedly of the wine; and in nine cases out of ten, somewhat curiously of the host. For either he has been too ostentatious in his liberality, or too nigardly in his hospitality; and he seems almost required to ask pardon of those whom he has fed for the manner in which he has fed them.—Then the entertainer becomes, in his turn, the entertained, and takes his turn also in the delights of culinary criticism and friendly censoriousness. These are *friends* by the table, cemented by the various combinations of fish, flesh, and fowl, closely adhering so long as that lasts which holds them together; but that failing, they fail, and depart and separate.

A man writes a book, prose or poetry, as the case may be. He, of course, thinks it very fine, but he is not quite satisfied that all the world must of necessity be of the same opinion; therefore he shows it to his *friends*, and asks their candid opinion—and they read it, and give him (excuse the pun gentle reader) their *candid* opinion. They advise him, by all means, to publish it—they are sure it must succeed. It is published, and it does not succeed; and then these *friends* wonder that any man could be so simple as to imagine that such a thing ever could succeed; and they wonder that he did not see that what they had said was not their real opinion; but, being his *friends*, how could they do otherwise than praise the book?

A man grows rich, and rises in the world. Thereupon all his neighbors and acquaintances congratulate him upon his fortune, and are ready, in the plentitude of their wisdom, to teach him how to spend his newly acquired wealth. And he, who before his prosperity, scarcely knew that he had a friend in the world, is now informed how delighted his countless *friends* are to hear of his success.

A man grows poor, and sinks in the world. Forthwith he hears, or he may hear, if he have patience to listen to them, sage lectures upon prudence, and many edifying dissertations upon discretion. He receives many a humiliating lesson, and observes many an altered look; he has a great deal of pity, and very little help; and he is recommended, in the most delicate manner imaginable, not to spoil the pleasures of his prosperous acquaintance, by his unprosperous presence; and, while he fancies that he has not a friend in the world, he is given to understand that his *friends* are very sorry for him; and his *friends*, as all his *friends* say ought to do something for him; but unfortunately he has tired his *friends* all out.

A man, just beginning in life, marries a woman whose family is not so good as his own. Thereupon, father and mother, uncles and aunts, and brothers, sisters, and cousins, first, second, third, and fourth, put themselves into a unanimous passion; cooperate in a system of unanimous sulkiness; insult the young woman, and eschew the young man, more especially if the newly-married couple are in need of any assistance or countenance. And then when the persecuted couple are suffering under the pangs of poverty, and the mortifications of desertion and solitude, the world saith, with a most edifying gravity, "The young gentleman's *friends* did not approve of the match."

A young man comes to his fortune as soon as he becomes of age. He buys horses and dogs, and runs races, and lays bets, and plays at cards, and sometimes wins, and sometimes loses; he gets into scrapes, and fights duels; he finds himself none the richer for his winnings, and much the poorer for his loosings; and if he cannot spend or lose his money fast enough himself, he has myriads of *friends* who will borrow it of him, and do their best to assist him in dispersing it. Then at last he smashes, or is done up; and then all the world, with its long, moral phiz, says,—"What a pity it is that his *friends* led him into such extravagance!"

At midnight there is a noise in the streets—women are shrieking, and men are hallowing, and some are calling for help; and there is a well dressed man swearing at a constable who attempts to hold him, which well-dress man has obviously been rolling in the dirt, his hat is as flat as a pancake, his eyes are red as herrings, his tongue is like a weather cock in a whirlwind, and he must be trussed like aboiled rabbit before he can be managed; and all the account he can give of himself the next morning is that he had been dining with a few *friends*.

Warwick, in his "Spare Minutes," thus describes common friendship:—When I see leaves drop from their trees in the beginning of autumn, just such, think I, is the friendship of the world. While the cap of maintenance lasts, my friends swarm in abundance; but in the winter of my need, they leave me naked. He is a happy man that hath a true friend at his need; but he is more truly happy that hath no need of his friends.—*London Imperial, May*, 1831.

Enraged Bees.

On Tuesday, says the Alexandria Gazette the bees in a gentleman's garden became enraged at the near approach to their hives of horses and carts, which were backed up for the purpose of unloading wood: they sallied out at once attacked with vigor the horses and drivers. In a few minutes the drivers were put to flight, but the horses not being able to disengage themselves, had to stand the brunt of the onset as they best could, and that was but feebly indeed. One of the poor animals was stung so severely that he actually died in a short time, and the other was rescued by the servants wrapping themselves in blankets and going with determination to his assistance. This accomplished, all hands we believe, precipitately retired from the vengeance of the winged warriors. The bees, finding that their enemies had "ingloriously fled" from the field of battle, resolved "to carry the war to Africa." Mustering their forces they invaded the village, scattering themselves abroad, stinging pigs, dogs, & cows, and chasing men, women and children. They absolutely held entire possession of the enemy's country for some time, driving back several pedlars who had attempted to cross the stone bridge with their wagons; the approach of night put an end to the contest.

The Ship in a Storm--Mental Discipline.

"When I turned in at night, the sea was smooth and bright as a mirror; the vast firmament seemed to descend below us; the ship appeared to be suspended in the centre of an immense sphere, and, if I may say so, one felt, in awe and silence, the majesty of space. The sails hung idly by the mast, and the officers' tread along the deck was the only sound heard. So I left them.

"About midnight, I was awakened by a heavy swing of my cot, succeeded by a sudden dash to the other side: the water was pouring into our room, and I could hear it rush across the upper decks, where all was noise and rapid motion. I hurried on my clothes, and ran up: the gun-deck was clear; hammocks had already been lashed up and stowed; it was lighted up, and showed it flooded in its whole extent. I ascended to the next: the rain came down in torrents, but I did not feel it, so deeply absorbing was the scene. I wish I could describe it. The sky was in a constant blaze, the sea was not high, but broken, confused and foaming, and taking from the lightning an unnatural hue. Above me were the yards covered with human beings, thrown by each flash into strong outline, struggling hard to secure the canvass and to maintain their precarious footing. The ship rolled tremendously. And now add the wild roar of the elements, 'the noise of many waters,' the deep and constant roar of the winds, the cries of the men aloft, the heavy and rapid tread of those below, the reiterated commands of officers, and, rising above all this, the firm and composed orders of the trumpet, and then add to this the heavy-rolling thunder, at times drowning all these sounds. The first lieutenant had the deck: he had sprung to it at the first alarm, and, seized the trumpet, had called Black, his favorite helmsman. The ship was soon under snug sail, and now dashed onward at a furious rate, giving to the gale a yet wilder character.

"All at once a rocky island seemed to start up from the water; but the next broad flash showed a good offing, and we were safe; when suddenly came a loud shout from the forecastle—'A sail close on the larboard bow, sir.' I trembled then—not for ourselves, for we should have gone over them, and have scarcely felt the shock—but for the poor wretches whom it would have been impossible to save. The helm was put hard down: we shot by, and I again breathed freely, when some one bade me look up to our spars. I did so, and found every upper yard-arm and mass tipped with lightening. Each blaze was twice as large as that of a candle; and thus we flew on, with the elements of destruction playing above our heads."

Can any one read this beautiful description of one of our own proud ships in a storm, and fail to reflect, that *discipline* is the life and salvation of such a ship in such a storm? But I have copied it for a different purpose; and that is, to call the attention of the reader a single moment to the "helmsman Black." Can there be a doubt but the sailor who could take the helm in these circumstance, and hold the ship firmly on her course amid the storm, shunning rocks, and just shooting by smaller vessels, must have courage, presence of mind, and great promptness of character? Or can there be a doubt, but, if he had been properly *educated* when young, he might have stood in the lieutenant's place, and held the trumpet, or even commanded the ship?

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